

A
SERMON, VPON
 the wordes of Paul the Apostle
 vnto Timothie, Epist. 1. Chap. 4.
vers. 8.



PREACHED AT LITTLE-
 cot, in the Chappel of the Right Ho-
 nourable, **SIR JOHN POMPHAM,**
 Knight, Lord chiefe Iustice, of En-
 gland, before his honourable
 Lordeshippe, and to the as-
 sembliethere, the 17. of
Julie, 1597.

By **CHARLES PINNER,** Minister of
the Church of Wotton Basses, in
North-Wilshire.

1. Tim. 6. verse 6.

But godlinesse is greate gaine, with
sufficiencie,



Printed at Oxford by Ioseph Barnes,
 and are to bee solde in Paules
 Church-yard at the signe
 of the Bible. 1597.

A
SERMON, VIZ.

the words of Paul the Apostle
into French, Chap. 4.

1697.

PREACHED AT LITTLE.

for in the Church of the Right Hon.

noble, Sir JOHN POMEROY.

Knight, Lord Chief Justice of the

King, before his honorable

Lordship, and to the al-

lertness, the 17. of

June, 1697.

By CHARLES PIERCE, Minister

of the Gospel at Little.

Printed by J. Sturges, at the

Sign of the Ship, in

St. Dunstons Church, in

London.

1697.

THE CONTENTS.

I. The Word of God.

II. The Word of Man.

III. The Word of the Devil.

IV. The Word of the Angel.

V. The Word of the King.

VI. The Word of the Lord.

VII. The Word of the Father.

VIII. The Word of the Son.

IX. The Word of the Holy Spirit.

X. The Word of the Church.

XI. The Word of the World.

XII. The Word of the Devil.

XIII. The Word of the Angel.

XIV. The Word of the King.

XV. The Word of the Lord.

XVI. The Word of the Father.

XVII. The Word of the Son.

XVIII. The Word of the Holy Spirit.

XIX. The Word of the Church.

XX. The Word of the World.

XXI. The Word of the Devil.

XXII. The Word of the Angel.

TO THE WORSHIPFUL,

Master Iohn Sims, of Charde,
in the Countie of Somerset,
*grace, and peace from God
in Iesus Christ.*



Ir, it may be marveiled
of some, if not of your
selfe, that I should bee
thus familiar, as you see,
& cannot but be seene
of many. Whom I pray
to take this for my excuse, (which
vnfainedly I speake, and from my ve-
ry hart.) That a desire, conceiued now
a good while since, engendered by a
report of your godly friendes & mine,
is now come vnto the birth, by speech
with your selfe: and this it was; that I
wished once to know you, as nowe in
part I do, and shal, I trust, more fully in
time to come. For why should you de-
priue mee of the farther fruite of that,
(and call it I must your godlinesse by
the very name:) which so tasted in
part already, I could not but forthwith
tell and testifie vnto others also, that so

A 2

great

greate zeale of true Religion hath seldome bin planted in so tender yeares: and I looke to the time of the first report. For the watering, and groweth whereof (as much as my poore penne & pensil can performe herein) behold againe the gaine of godlines, presented to your eie; and yet vnpresented: for what pen, or pensil can deliuer her as shee is? whom (as Cicero saith of vertue, their vertue, awake shadow thereof) if with the eies of our body wee might beholde, it woulde make vs to loue her, not without wonder. But we must tarry the time, till we see her, and him together, of whom S. Iohn saith, *Dearely beloued, now are we the sonnes of God; but yet it appeareth not what we shall be: howbeit we know that when he shall appeare, we shall bee like him: for we shall see him as he is.* And then, and there also shall we see this godlinesse, which wee desire: which, till that appearing, (and now in this age of so great vngodlines, whose spreade hath overshadowed so much of this land) so little appeareth, that

Ioh. 1. 3.

that shee dareth not almost be known
 by this her name of godlines, for fear of
 the flouts, which without fear do flow
 so fast from the vngodly; of which this
 is not the least, when they say to anie
 person, whom they most despise, *O you
 are very godly.* Whose mouthes must be
 stopped, *which speake proude thinges*, as
 Iude saith, *hauing mens persons in admira- Iude. 16.*
tion, because of aduantage. And to stoppe
 their mouthes; or if not that, to open
 the mouth of godlines to speak for her
 selfe, I say not, how praise-worthy she
 is, vnto whom al praise is due; but, how
 profitable vnto vs: I then preached, &
 now haue published this litle Sermon.
 Accept it, as you finde it; and my selfe,
 by it. The Lord Iesus preserue you, &
 encrease in you the graces of his holy
 spirite, *Amen.* From Wotton Bassett the
 23. of Iulie, 1597.

Yours in Christ,

CHARLES PINNER.

that the name of God shall not be known
by the name of God, for fear of
the Lord, which will not be known
to all from the beginning of which this
is not the least, when they say to me
portion whom they most desire, O you
are very good. Whole months will be
stopped, which speak of things, as
indeed, many more parts in nature, include
the name of God, or it not that to open
their mouths; or it not that to open
the mouth of God, to speak for her
self, I say not how true-worthy she
is, unto whom all praise is due; but how
probable unto us; then proceed, &
now have published this little sermon.
Accept it as you find it; and my selfe
pray, The Lord I pray, to you, &
confer on you the graces of his holy
spirit. Amen. From Wotton 1637.

22 of June 1637.

CHARLES PIERCE

1. Tim. Chap. 4. vers. 8. For bodily ex-
ercise profiteth little: but Godlinesse is pro-
fitable vnto all thinges; as having the
promise of the life present, and of that
that is to come.



Of the wound, &
cure of sinne; or
rather of the
death of sinne in
the soule; & the
life of righteous-
nesse by Iesus
Christ, we haue
heard already.

His Lord-
ships
Chapaine
that day
preached
of such
matter.
Iohn. 5. 19.

Of the which our Saviour saith in the
5. of Iohn, Verilie verilie I say vnto
you, the houre shall come and now is,
when the dead shal heare the voice of
the son of God: and they that heare it
shall liue. And wee haue heard, and be-
leeued, and liue in God. Of the course
of which life in godlinesse, and the bles-
sed benefite of the same, wee haue nowe
to heare farther out of this sentence of
the Apostle: which depending on the for-
mer, as a reason of his exhortation there

A Sermon preached

unto Gualmeile, containeth doctrine, & admonition: doctrine, for the whole Church; as admonition likewise for the same: but, properlie for Timothy: a man, and a minister, young in yeares, but grave and austere in manners, verie much, if not too much: hauing alwaies before his eyes that dutie, which this our Apostle himselſe otherwise embraced, where hee saith, I beate downe my body, and bring into subiection, least by anye meanes vwhen I haue preached vnto others, I my selfe should bee reiected. Yet missing the rule, of too much superſtitiuſitie, or too little deſection, in going too far, (as *Namini*, and *Parum*, Too much, & too little, are still in our way for every godly duty:) the Apostle calleth him back, as els where by ſpecial admoniſhment to looke vnto his stomache: ſo here by theſe generall wordes, Bodily exerciſe profiteſh little: and leſſe in deede he meaneſh; then Timothy took it. There is to beare his eyes a little, who ſtaret too much on it, he ſetteth before him another object, ſo much moze greates & excel-

1. Cor. 9. 27.

bro. I. I. I.

quid

quid

quid

quid

quid

quid

quid

and

+

excel.

excellent, that, because it swalloweth
up the first, wee also will stay our selues
in the consideration of this, in these wordes,
but godlinesse is profitable vnto all
things, as having the promise of the
life present, and of that that is to come.
Wherein wee haue two pointes, a doc-
trine, and the same assured by a reason
to vs: the doctrine, in these wordes, God-
linesse is profitable vnto all things:
the Reason, in these, as having the pro-
mise of the life present, and of that that
is to come.

Of the which wee may note, first, how
the Apostle speaketh, which is, *abstra-*
ctiue, as they say, in the Abstract, and
not in the concrets; schoole-learnies,
but of easie vnderstanding: the one, no-
ting the qualitie alone and by it selfe
considered; the other, the subiect, or per-
son with the qualitie; or in whome is
that qualitie. And this no doubt also
but the Apostle meaneth, namely, that
the godlie person hath the promise; and
yet hee doth not so speake, but saith, that
Godlines hath the promise: and why?
because

because the godlie person, for his godli-
 nesse, and noe else; but godlinesse, for
 its selfe; it being such a thing, and so like
 unto God himselfe, that hee cannot but
 blesse it, euen now in this life present; &
 especiallie in that that is to come; and
 thereof hath made and giben his pro-
 mise to vs; that wee not onely shoulde
 haue it, and take it, when it commeth;
 but also shoulde hope and waite for it; e-
 ven when we haue it not. From whence
 ariseth the truth of this sentence or pro-
 position, that Godlinesse is profitable
 vnto all thinges, as that which giveth
 vs al thinges either in present possession,
 or expectation.

¶ Many dispute many thinges; & many
 desires, & purposes haue wee: but in no
 thing our mindes more corrupt & desti-
 tute of the truth, then in this, if without,
 or beside godlines, wee count any thing
 to be gaine or profite. Whose minds not-
 withstanding are so corrupt, & so desti-
 tute of the truth, that any thinge (almost)
 we account gaine & profite without god-
 lines; or at the least all the godlines we
 haue

haue or doe desire, is gaine & profite. For
 if other gaine we haue, we haue godlines
 enough, though we haue none in deede, &
 yet haue as much, as wee desire. Now of
 this making altogether this our Apostle
 painteth out in the 6. Chap. of this Epist.
 the 5. & 6. verses; whome he saith to be
 men of corrupt mindes, & destitute of
 the truth, which thinke gaine to be god
 lines. What is that? To wit, this: their
 godlines, or al the godlines they care for,
 is gaine, accordinge to their corrupt
 mindes, & destitute of the truth; embrac-
 ing any in the world, as good & profita-
 ble, and letting godlines alone: of which
 they passe not a pin, and care nothing of it,
 as nothing worth, if so they may attaine
 their other desires. And that this is the
 meaning, it is plaine, in that the Apostle
 contradicteeth it in these wordes follow-
 ing, but, saith he, Godlines is greate
 gaine. Not onely gaine, but great gaine,
 and if we will haue that expounded too,
 the Apostle saith in our Text, that God-
 nes is profitable vnto all thinges.

Wherefore we neede goe no further for
 weapons,

to flay the madness of Atheisme,
 that is, ungodlines in selfe, which letteth
 godlines at naught, and teacheth men to
 mocke at it, as a thing of nothing: and a
 thousand things we desire as good & pro-
 fitable; but godlines with thousandes is
 good for nothing. And Religion, though
 it selfe honourable, yet if, as it hath the
 nature, so the name of godlines (even as
 this is her name also; for what is religi-
 on, but godlines; and what is godlines,
 but religion?) yet, in this other name
 of hers wee cannot abide her; and re-
 ligious in the name of godlinesse, is
 a derision. For I tell you, he hath a fine
 wit, and bitteth his neighbour home, as
 he thinketh, which can hang the lip, and
 say, O you are very godly. *O tempora, o*
more, o times o manners, saith he, who
 saw the discipline of the city of Rome so
 weake, that one Catelin, a seditious
 rakehell, could sit, and be seene in the Se-
 nate amongst them. And we must swal-
 low our griefe and say nothing, to see the
 Church of God defiled with thousandes
 of these, & sitting almost in the Senate,
 and

and chiefeſt roomes amongſt vs, who not
 only ſecretly underminē, but euen bid o-
 pen battaile (almost) vnto the name of
 godlines: theſe being, I feare, the times,
 of which Peter by a ſpecial remembrance
 vnto the faithfull, ſoerold, ſaying, This
 firſt vnderſtand, that there ſhall come
 in the laſt daies mockers, walking af-
 ter their owne luſts, and ſaying, when
 is the promiſe of his comming? ſuch, as
 euen ſtouted the Lord, and grieued the
 godly, and gaue complainte befoze vnto
 the Prophet Malachie in the 3. Chap-
 ter: Your wordes haue bene ſtoute a-
 gainſt me, ſaith the Lord: yet yee ſaie, Mal. 3. 13.
 what haue we ſpoken againſt thee? ye 14. 15.
 haue ſaide, it is in vaine to ſerue God;
 and what profit is it that we haue kept
 his commandement, and that we wal-
 ked humbly before the Lord of hoſts,
 Yea now we counte the prowde bleſ-
 ſed: euen they that worke wickednes
 are ſet vp; and they that tempt God,
 yea they are deliuered. And they had e-
 uen wearied the Lord herewith, as the
 Prophete complaineth in the former
 Chapter,

Mal. 1. 17.

Chapter, Yee haue wearied the Lorde with your wordes, saith he, yet yee saie, wherein haue we wearied him in that yee say, euery one that doth euill, is good in the sight of the Lord, and hee delighteth in them: or, where is the God of iudgement? and these haue euen wearied the Lord, and vs; as many, as at this time embrace godlines: and yet they saie, wherein haue we wearied you? in that ye say, and say lowdly, and lewdly, with the greatest skorne, we are foolish and busie fellows.

But the vomit of these men is loathsome, and we will leaue it: and for the praise, and price of godlines, will come to the prooofe of that, which the Apostle hath saide of it, as we haue heard, namely, that Godlines is profitable vnto all things. And this prooofe is contained in the words next following, implying a reason of the former speech or sentēce in these words, as having the promise of the life present, and of that that is to come. And this reason is strong from a sufficient diuision of all thinges. For all thinges are con-

contained in this life present, and in that
 that is to come. And therefore godlines
 must needs be profitable unto all things;
 such nothing, neither here, nor hereafter
 can be wished, which it brings not with
 it. For though the Apostle only saith, it
 hath the promise of this life, & that life,
 he meaneth, as also he speaketh in the 17
 of the Actes, Life and breath, and all **Ac: 17.34.**
 things; and as the Philosopher speaketh,
 all things *ad bene beatę, vivendum,*
 to live well and blessedly. For life else
 were nothing, if wee should want those
 things that pertaine to blessednes. And
 though some mate thinke that the Apo-
 stle commeth short of the matter, & spea-
 keth not home enough, saying, that god-
 lines hath the promise, & not the things;
 yet this is al one in deede, considering who
 is the promiser, God that cannot lie, as **Tit. 1.2.**
 other where he saith. And because wee
 cannot haue al our happines at once, but
 some is here in this life present, and more
 hereafter in the life to come; for assurace
 of the whole we haue his promise, which
 is alwaies as good as performanace it
 selfe.

Eccle. 2. 11.

Gen. 5. 22.
& 6. 9. & 17.
1.

Luke 1. 74.
75.

Psal. 1. 1.

selfe. For whoso euer, saith the sonne of
Siracke, trusted in the Lord, and was
confounded? O then, who is wise, & wil
be rich; and honourable, and haue true
strength, and beauty, and health, & peace,
and blessednes with God? euen the man,
that is godly, which walketh with God,
pea and talketh with him: as it is saide
of Henoch, Noah, and Abraham, that
they were iust and vpright men in their
time, and walked with God. Euen as
this is the ende of our deliuerance, that
we, as Zacharie saith, being deliuered
out of the hands of our enemies, might
serue him without feare, in holines, &
righteousnesse before him, or in his
sight, all the daies of our life: that we
should walke, and talke with God; and
hauing our delighte in the lawe of the
Lorde, shoulde meditate therein day and
night; that we should loue, feare, and ho-
nour him in all our waies, and so wante
nothing, which we would & should haue,
either in this life present, or in that that
is to come. But here groweth a question: what it
meaneth

meaneth then, that euen ungodlinesse it
 selfe hath, or seemeth to haue our portio,
 at least in the things of this life present
 of which David in the seuteenth psalm
 speaking, maketh his prayer, thus, Vppe Psal. 17. 13.
 Lord, saith he, disappoint him, cast him 14.
 down: deliuer my soule from the wic-
 ked with thy sword: fro men by thine
 hand O Lord, from men of the world,
 who haue their portion in this life,
 whose bellies thou fillest with thine
 hidde treasures: their children haue e-
 nough, and leaue the rest of their sub-
 stance for their children. Where hee
 speaketh, as he meaneth, of the wicked,
 namely, that they haue their portio in
 this life, and no where else: and that they
 haue already, as much as they shal haue,
 in this life present: for in the life to come
 they haue no portio. Answerably vnto
 that that Christ also warned those good
 almes-men, forsooth, in the 6. of Mar-
 thew, which trumpeted the thing for
 the praise of men, Therefore, saith hee,
 when thou giuest thine almes, thou
 shalt not make a trumpet to be blown

John

B

be-

beforether, as the hypocrites do in the Synagogues, & in the streets to be praised of men. Verily I say vnto you, they haue their reward. That is, they haue already that they desired, to witte, the praise of men; and this is all they shall haue: for besides this verilie they shall haue nothing. And what then shall it profite the vngodly that they were wise, and rich, and honourable, and had peace, and prosperitie in this life, when this life is gone, and their portion ended, & nothing remaineth for the life to come? the bitterness of which estate answered his doubt, who in beholding the prosperitie of the wicked, had almost denied providence, till at the laste, in acknowledgement of that which here is taught, he saith, *Toluntur in altum, vt lapsu graviore ruant*, They are lifted vppe aloft, to haue the greater fall. As Dauid, to expresse his greatest misery, saith, He taketh me vp, and casteth me downe againe. Even as that we lift vp to cast downe, we dash all in pieces. And the beggers wo is nothing to the Prince his want. But, as he saith,

Claud.

Plal. 105.

A Sermon preached

1. King. 17.

creatures of God, as good and lawfull
and some are they sanctified by the
ordinance and will of God, but to those,
as before he saith, which beleue, and
know the truth, that is, the godlie. For
all the vngodlie of the world are yet in
their pollution, and are depriued of all
the creatures of the earth, polluting to
themselves this good creature of God,
and polluting themselves. I say not now,
in the abuse, but in the verie use of them;
because ~~freed~~ ^{as they say}, as they say, by direct
law, they haue no right in them. So A-
hab's vineyard was good; and Ahab had
it. But, because he was not of the tribe,
besides the intrusion, the forgerie, per-
iurie, and murder committed, hee de-
filed himselfe in the vnlawfull vse of it.
And this is the case of all the vngodlie
who, because they are not of his tribe,
who haue the right of inheritance in all
these thinges, besides the manifold abu-
ses they put them vnto after, they euen
defile themselves in the hauiug of them.
And so, not this, and that, as in the for-
mer diuision of the legal pollution, which
taught

1. King. 17.

Leuit. 25. 23

& Num. 36.

7. & seq. &

1. King. 17.

2. 4. 2. 1. 2. 1.

2. 2. 2. 1. 2. 1.

2. 4. 2. 1. 2. 1.

taught us that our right in all things
 through our attainder was so taken a-
 way, that by touching almost, and ta-
 king wee defiled our selves in them: but
 even the breath of their bodies, their life
 to selfe, & all things are defiled to them?
 because, to speake the same thing againe,
 as light is come into the world, & men
 love darkenesse, more then light: so
 liberty is come into the world, and men
 love bondage, more then it: and the
 grace of adoption, whereby we become
 sonnes (and if sonnes, saith the Apostle
 from a ground of their law, for in the Ci-
 uill law of the Romans all the sonnes
 succeede together; then heyres; and
 heyres annexed with Iesus Christ;) is
 refused of the ingoblie and unbeliebers:
 who if they haue no part in Christ, who
 is the heyre of all things, as the Apostle
 teacheth to the Hebrewes: how shoulde
 they haue right in any thing, and not still
 remaine as children, and heires of the
 first Adam, cast out of Paradise with his
 children, the best blessing of the earth
 this day being turned into a curse vnto
 them

Ioan. 3. 19.

Heb. 1. 2.

them, such because they had no part in
 the second Advent. Therefore, let all
 the Ungodlie of the world here learne to
 looke well vnto their cheertfull handes, &
 care how to haue their hartes purified
 by faith, & to liue godly in Iesus Christ;
 that so they may be heires of the promises;
 and that, in the rich vngodlie especiallie
 it may be seene for a wonder to the world
 how the camel creepeth through the nee-
 dles eye, and that which is impossible
 with men, is yet possible with God; the
 prophesie of Dauid in 22. Psalm be-
 ing fulfilled in them; All the fat of the
 earth, & those that are filled with earth-
 lie felicitie, shall care, as being nour-
 shed in the Church, and shall bow them-
 selues. As before he said, All the
 endes of the earth shall remember the-
 selues; and bee turned vnto the Lord;
 & all the kindreds of the nations shall
 worship before him. Which lowly submis-
 sion vnto Iesus
 Christ; and to the septer of his word in
 the kingdome of this Church; if once we
 might see in the greates vngodlye of the
 world,

A& 15.9.

2.Tim. 3.12.

Psal. 22.30.

vers. 28.

world, Lord, how many sinnes also
 would so be cut of, which shall be com-
 mitted in the good thinges of God,
 through the manifold abuse of them vn-
 to sinne and wickednes. And if wee see
 it not, as to seldome in deede is seene, so
 many sinnes remaine of this sort also,
 that better for them it were if beggers
 they had beene bozne, and so had conti-
 nued to their liues end, then to answer
 this account befoze the great Judge, the
 riches also of whose bountifulnes and
 patience they haue abused, not know-
 ing, as the Apostle saith, that the boun-
 tifulnes of God leadeth them to repen-
 tance: but they after their hardnes, &
 hart that cannot repent, heape vnto
 themselues wrath against the daye of
 wrath, and declaration of the iust iudg-
 ment of God, who shall reward euerie
 man according to his workes: open, or
 secret; to himselfe, or others. And there-
 fore then, and there also shall bee reuea-
 led touching their title of possession, how
 it faileth with God, which holdeth with
 men: which is a secret to the world, and

Ro. m. 2 4-5.
 6.

to worlde mans hartes. But I am
 Rom. 2. 16. into God; who shall iudge; as I haue
 saith, the secrets of me by Iesus Christ
 according to my gospell. And there-
 fore the good natured man also; and of
 greater ingenuitie; cannot escape with
 all his colours of naturall honesty and
 vertue, amiable in it selfe; and before
 Mark. 10. 21. the world; but despised of God; because
 it wanteth godlines. According as our
 Saviour saith in the sixteenth of Luke;
 Luk. 15. 16. namely, that that, which is loathsome be-
 fore men, is abomination in the sight
 of God. And to say the verie truth, why
 should God esteeme them, or any thing in
 them, who never esteemed him, but them-
 selues, in all their liues? for looke we in-
 to these men with godly wisdome; and
 whither shal we see al their desires, pur-
 poses counsailes, and endeoures direc-
 ted; but vnto themselves; and to their
 owne pleasures, praise, and profit; or to
 the profit of men like vnto themselves.
 against whome; and whose workes; the
 former sentence of Christ is as good, as
 against the painters and almes of painted
 by.

hypocrites. Verilie I say vnto you they
haue their reward: to wit, in this world,
and with men; and they are folwie de-
ceaved if they looke for more. There-
fore to conclude this point, if the wicked
and vngodly, being empty and having
nothing, haue no promise or hope of any
thing: or having all thinges of the world,
haue with God no lawful tenure and oc-
cupation of the same: and farther, cor-
rupting themselves in the greate abuse
of them haue a heabier iudgment in time
to come, the best of the vngodly not here
excepted: what mattereth it what they
haue, and what they are here for a while
in this world, lich at the last they loose
all, & themselves by a fearefull destruc-
tion: and nothing in the ende is founde
gaine, but godlinesse, which is profita-
ble vnto all thinges, and at all times,
as having the promise of this life pre-
sent, and of that that is to come.

But here we must say a litle, at the
least to examine this. how the promise
holdeeth with the godly for the thinges of
of this life: for of the thinges of the life to
come

1. Cor. 15. 19. **For if there is no question: the Apostle**
himselfe in the 15. of the first to the Co-
rinthians vsing these words, If in this
life only we haue hope in Christ; wee
are of all men the most miserable. And there
albeit he gathereth a most sound conclu-
sion for his present purpose, the handling
of which I now omit, yet thus much he
saith withall by way of comparison be-
tweene the goodly and the vngoodly, that
we in this life are more miserable then
they. And if we looke vpon the afflictions
themselues in their own nature, & number,
and see no more, I grant it too: And be-
cause the Saints themselues are weak-
lighted herein, and tender vpon the sense
of present sorrows, no chafing for the
present, as saith the Apostle, seeming
ioyous, but grievous; they speake some-
times in their hast they know not what;
as if they were miserable, and others
blest; and they will reason this matter
with God aboute the trueth of his pro-
mise. So Ieremie, but with leaue, and
verts modestly, in the 12, O Lord, saith
he, if I dispute with thee, thou art righ-
teous

Heb. 12. 11.

Psal. 31. 23.
& psal. 116.
11.

Ier. 12. 1.

reouner let me talke with thee, of thy
iudgements: Wherefore doth the way
of the wicked prosper? why are they
in wealth that rebelliously transgressed
and Abaen in the first Chapter. Abac. ca. 1.
speaking vnto God, canst thou not see these
together, namely, the purity of Gods na-
ture, the prosperity of transgressours,
and the misery of the righteous. Thou
art, saith he, of purer eyes, and canst not
see euill: thou canst not beholde wick-
ednes. Wherefore dost thou look vpon
on the transgressours, and holdest thy
tongue when the wicked deuoureth
the man that is more righteous then
he? and Job, and David, two excellent
personages, but much afflicted, were
more impatient; and Job, euen terrified,
in the 21. Euen when I remember, saith
he, I am afraid, and feare taketh holde
on my flesh. Wherefore do the wicked
live, and waxe old, & grow in wealth? Iob. 21. 6, &
seq.
their seede is established in their sight
with them, and their generation be-
fore their eyes. Their houses are peace-
able without feare and the rod of God

is not vpon them: And so tooke with a
 long and tedious narration vnto him-
 selfe of the great prosperitie of the wicked.
 And David pathetically and abrupt-
 ly, as newly deliuered out of this tempta-
 tion, beginneth his Psalm thus, Yee
 God is good to Israell, even vnto such
 as are of a cleane hart. Verdy as for me
 my feete were almost gone, my trea-
 dings had well nigh slipt: and why? I
 was grieved at the wicked; I did see all
 the vngodly in such prosperitie. For
 there are not knots vnto their death:
 but they are lusty and strong. They
 are not in toile as other folke, neither
 are they plagued like other men. And
 then setting out more at large both
 their simplicitie and prosperitie, as thinges
 not so agreeable in his iudgement, at the
 last he blessh this Acclamation, Lo,
 these are the vngodly, these prosper in
 the world, & these haue riches in pos-
 session. And then he sheweth how weake
 he was, and how ill at the first hee tooke
 this matter. And I saide, saith this good
 man, then haue I cleansed my heart in
 vaine

1.27.22
 Psal. 73.

1.12.12
 vers. 12.

2.1.12
 vers. 13.

vaine, and washed my hands in innocencie. All the day long haue I bene punished, and chastened every morning. And so cleare is this thing, the godly, which haue the promise, sometime, & for the most part in such aduersitie, and the vngodly, which haue no promise, in such prosperitie, that heereby they euen insult ouer God, and his chilozen, as in the 13. verse, *Eccē generationem filiorum suorum*: Behold the generation of thy children: as if they should say, who neede care much to be of the number, and their case no better. And yet stil, my brethren, we holde fast this truerh, which heere is taught vs, namely, that godlinesse hath the promise, not only of the life that is to come, but of this life present also. And the performance is good.

But euetie promise is kept, as it is made. And though this promise here is meant vnto the godlie, yet the same in precise tearmes is made vnto godlinesse, as at the first was noted. That so the godlie might bee taught to assure them selues of the truth hereof, onely with

Qua-

1. Cor. 13.
12.

Isa. 48. 18.

What canst, and claime of restraint, and
no other wise, so wilt, thus, so far as the
are godlie; because the godlie do want
of these godlines: And as Paul saith of
knowledge, which is a part of godlines,
our knowledge is in part: so much more
is it true of the whole, that our godlines
is in part: it were a dangerous heame
to thinke other wise. Therefore wee
accuse not the puritie and sinceritie, but
the perfection of godlines: and the most
godlie wee say against the want of their
godlines. So far therefore as wee are
godlie, and doe keepe such God, so far
he keepeth with vs, but when we breake
faith him, as too often we do, this alte-
rith the case with vs, but yet not with
God: for then he taketh the rod in hand,
which other wise should lie long enough,
but for very neede: and so that godlines
might go with all his delighte is in the
prosperitie of his servants: Oh, saith
he, in the 48. of Isaie, Oh that thou
haddest harkened to my commande-
mentes: then had thy prosperity bene
as the flood, and thy righte onlines as
the

the waues of the sea. That is, they should
haue followed one vpon the other; as one
waue of the sea followeth an other; and
gone alonge together as companions
vnseperable. And in the fourtsoke and
first Psalm, Oh that my people had
harkened vnto mee; and Israell had
walked in my waies: I woulde soone
haue humbled their enemies; and tur-
ned my hand against their aduersaries:
the haters of the Lord should haue
beene subiect vnto him: but their time
(to wit, time of the prosperitie of his
people) this their time should haue en-
dured for ever. And God would haue
fed them with the fatte of wheate; and
with honey out of the rocks: woulde I
haue satisfied thee. But if wee harken
not vnto God, & walke not in his waies;
what then? then thus, and it is included
in the condition of the promise vnto Da-
uid, and all the faithfull, in the fourtsoke
and ninth Psalm, thus; But if his chil-
dren forsake my law, and walke not in
my iudgements; if they breake my
statutes, and keepe not my comman-
dements:

dementes, I will visite their offences
with herodde, and their sinne with
scourges. Neverthelesse my lovinge
kindnes will I not vitterly take fro him,
nor suffer my truth to faile. So that e-
uen hee, which also punisheth our vngod-
linesse, is true in his promise, and his lo-
ving kinnesse remaineth still, with it,
shall I say yea, in it. Here is a myste-
rie: and yet no mysterie vnto the godlyes,
which seele and finde their vngodlinesse
so to bee chastened by the hande of God,
with such a fatherlie good will and care
of them, that hee turneth them hereby
from their vngodlinesse, to stand fast in the
covenant; and al that furthereth this in-
tent is therefore blessed. Blessed is the
sickenesse, blessed are the sores, blessed

Prov. 27. 6, are the woundes of such a friend, yea,
better then the kisses of an enemye.
This I take it is the meaninge of that
league and Covenant in the second of
Hosea, And in that day, saith the Lord,
Hos. 2. 18. will I make a Covenant for them, with
the wilde beastes, and with the fowles
of the heauen, and with that that cree-
peth

peth vpon the earth, and I will breake
 the bow, and the sword, and the battail
 out of the earth, and will make them to
 sleepe safely. Not that there shall not bee
 annoyances to these confederates in heaue,
 & in earth, aboue, & below, & rounde about
 them; nor that the sword shall not be whet,
 & bow bent, & the battail set against them
 in all the earth; for who in the earth more
 afflicted then wee? but, that the intent of the
 enemy shall be defeated, & these instruments
 of mischief, prepared for their hurt, shal be
 found in the end to do them good. O Asbur,
 the rod of my wrath, saith the Lord, by the
 Prophet, and the staffe in their handes is
 mine indignation. I will sende him to a
 dissembling nation, and I will giue him a
 charge, against the people of my wrath, to
 take the spoile, and to take the pray, & to
 tread them vnder feete, as the mire in the
 streete. But he thinketh not so: but hee
 imagineth to destroy and to cut of not a
 few nations. The purpose of the Lord, &
 his worke was, by the rod of the Assyrians
 in iustice, & iudgement, to punish the sinnes
 of Ierusalem & Iuda for their amendment:
 as Ieremie saith, Let thine owne wic-
 ked.

Isa. 10. 5. 6. 7.

Jerem. 2. 19. **94** **Kednes correct thee, and thy turnings**
back reprove thee; know therefore, &
behold that it is an evill thing and bitter
that thou hast forsaken the Lord thy God
and that my feare is not in thee, saith the
Lord God of hostes. But the bent of the
Assirian was barely to destroy, and to set
up his great name by mighty destructions.
Thus the enemies shall whet their sword,
and bend their bow, & make ready the bat-
tall for our destruction; they shall kill, and
leade captiue, & divide the spoiles; & yet no
harme doone: for the Prophecie of Ezechiel
shall be fulfilled, They shall not hurt, nor
destroy in al the moraine of my holines.

Mat. 13.

The reason. For the earth shall be full of
the knowledge of the Lord, as the waters
that cover the sea. This plentifull know-
ledge both keepe all safe. Which Paul also
ascribeth to our loue of God; who cannot
but loue him, after that we haue knowen
him, and his loue towards vs; according
as hee hath chosen vs before, and called vs
with an holy calling, to know, loue, and ho-
nour him in all true holines. Wherefore in
the 8. to the Romans most comfortablie &
most plainly to this purpose he saith, Al-
so

1. Tim. 2. 9.

so we know that all things worke together for the best vnto them that loue God, euen to them that are called of purpose. Where doubtlesse the Apostle meaneth not so chiefele of the things which properly are good, as of those, which might be hurtfull, if the purpose of men, and the nature of the things should be respected. But such is the worke of godlines, or rather of God for the goodly, whom he hath loued, & called according to purpose; & they know him, & loue him, & serue him in holines; that for their sakes according to the working, as the Apostle saith, whereby he is able to subdue all things vnto himselfe; & to command the light to shine out of darkenes, he also subdueth vnto him selfe, & his, the nature of these euill things, and turneth them vnto their good, so bringing light out of darknes, joy out of griefe, grace out of sin, deliverance out of destruction, & life out of death it selfe: that the true cause of our reioycing may so appeare, as Paul in the third of the first to the Corinthians sheweth, Therefore saith he; let no man reioyce in men: for all things are yours: whether it be Paul, or Apollos, or Cephas, or the world: or life

Philip. 3. 21.

2. Cor. 4. 6.

1. Cor. 3. 22.

22.

C 2

or

or death; whether they be things present,
or things to come, all are yours, & yee are
Christes, & Christ is Gods. Therefore, my
deare brethren, let vs be Christs, as Christ
is Gods; that is, Christians in deede, as in
name we are, & all things are ours, to serue
vs, & to minister vnto our good, & nothing
shall hurt vs: we shall walke, as he saith,
vpon the lion & aspe, the young lion &
the dragon shall he treade vnder feete; &
this miracle in a soyt shal stil be seene & felt
of vs, of which our saviour saith, They shall
take away serpents, & if they shall drinke
of any deadly thing, it shall not hurt the;
And such reioicing hath godlines. And why
shold we feare a flout, to be called godly
of the vngodly, beggers byars, & no better;
to haue nothing, or y promise of nothing;
neicher in this life, nor in the life to come.

Mark. 16. 19.

And yet least here they may stande at a
bay with vs, and say againe that wee haue
nothing; as many of vs, yea most of vs, haue
lesse in the things of this life: yet this is not
true, that we haue nothing; and fewe of the
godly, nor Lazarus himselfe, but hath some
thing, according to the truerth of this which
the Apostle teacheth vs, that Godlines hath
the

the promise of this life also. For if he haue
nothing else, yet he hath life it selfe, and the
same more perfectly, then any of the vngod-
ly in the worlde. For euery thing may be
saide to be had, according to the vse, & perfec-
tion of the vse. For if I holde a treasure in
my hande, which is fast sealed to mee in a
bagge, I may rather be saide to handle it,
then to haue it. Or, if I be in an house, with-
out any comfortable vse of that house, in
which I am, it may better bee saide to haue
me, then I it. And so likewise according to
the perfection and excellencie of each vse, e-
very thing may be saide to be more, or lesse
perfectly had of vs. So Lazarus, with his
crumbes and rags, because he had a godlie
life, and a comfortable life with God, and a
sweet expectation of the life to come, he was
more aline, then the rich, with his robes,
deprived of all true comforte in all his life.
And I know not how; yea, it is the blessing
of God, which can multiplie in vse a little;
and so make it much, much better, and so
and in this sense, much bigger, then the fat
and large portion of the wicked. And in this
sense I doubt not but David saith in the 37
Psalme, Better is a little, which each righ-

Psal. 37. 16.

C 3

teous

ΝΟΝ ΚΑΤΕΡΧΕΤΑΙ ΕΥΤΙΜΟΝ ΑΝΘΡΩΠΟΥ
ΟΣΤΙΝ Η ΜΕΙΣΤΕΡΗ ΠΕΡΙΟΧΗ ΤΗ ΓΥΝΑΙΚΙΝ,
ΑΝΙΣΤΟΝΤΕΣ ΟΥΚ ΕΝΔΕΙΧΝΕΙΣΤΕ

ΠΙ ΔΙ ΕΥΣΤΗΡΙΟΝ ΕΡΕΥΝΕΙΣΤΕ ΤΟΝ ΕΝ ΤΑΙΣ
ΧΕΙΡΑΣΙΝ ΚΑΤΕΡΧΕΤΑΙ ΑΓΑΠΗΝ ΕΝ ΤΑΙΣ
ΧΕΙΡΑΣΙΝ

A Sermon preached

teous man hath, then great riches of many vngodly. And Salomon in the 15. and 16. of Proverbs; All the daies of the affli-

Prou. 15. 15. Afflicted are euil: but a merry minde is a continual feast. Better is a little with the fear

16.

Prou. 16. 8. of the Lord, then great treasure & trouble therewith. And againe, Better is a little with righteousness, then great reuenues without equitie. For where there is no equitie, nor righteousness, nor feare of the Lord, there is an ill hearte, and trouble enough; and all the daies of such afflicted are euill, and al their riches and reuenues cannot make them good.

Wherefore, my brethren, if our litle bee much, and their much is litle, which make a mocke of vs, because we are godly, we see how they are mocked, who when they seeke much, and haue much, as they imagin, yet this is but an imagination; for they haue but litle: yea, nothing in effect, because no promise: wherby as the Lord both not giue it, so he doth not blesse it; & then commeth trouble what euer we haue: as contrariwise the wisest hath saide in the tenth of Proverbs; The blessing of the Lord, it maketh rich, and addeth no trouble therewith.

Prou. 10. 22.

21

22

Thus

Thus true it is at the last, which the Apo-
 stle hath taught vs heere that Godlinesse
 hath the promise of this present life: and we-
 rably vnto that, which after wardes he also
 saith in this Epistle, that Godlines is great 1. Tim. 6. 6.
 gaine *μετὰ τῆς πίστεως*, with sufficiencie: for so
 I expound it: & I marvel why any translation
 should go fro the very wordes, which haue a
 promise, that with godlines we shal haue e-
 nough, & that, be it neuer so litle, it shall bee
 made enough, & be able to holde out, as our
 boiage-vittaille, vntill we attaine vnto the
 promise of the life which is to come: wher in
 deed beginneth our true happines. Of which
 I cannot speake; it is so great: so great is the
 reward of godlines. And what of vngodli-
 nes? as great as it; but in an other kind: no-
 thing here, in this life present; and nothing
 there, in the life to come, but the sentence by
 the great Iudge, and Lord Chiefe Iustice;
 & execution of the sentence, vpon all the vn-
 godly: of whom S. Jude saith, And Enoch Iud. 14. 15.
 also the seuenth fro Adam prophecied of
 such, saying, Behold, the Lord commeth
 with thousands of his Saints, to giue iudg-
 ment against al men, and to rebuke al the
 vngodly among them, of all their wicked

A Sermon preached

40

deeds, which they haue vngodly comitted, and of al their cruel speakings, which wicked sinners haue spoken against him. **A**ddre, and his: for he, and his must go together. And therefore let vs also, my brethren, as ioint-workers with God, for the glory of God, & honour of godlines, speake against them, and do against them, every man, as he can do most: that al the vngodly of the earth like drosse may be consumed, the godlie in Iesus Christ increased and comforted, Religion maintained, and God aboue al glorified. **T**o whom be glory, dominion, and maiestie both now, and euer. *Amen.*

Mat. 11. 19.

Psal. 119.
ver. 119.

FINIS.

Mat. 11. 19.

St. Paul's Church, London, 1711.

St. Paul's Church, London, 1711.

